

THE MANIFESTO:

"THE EIFF IS NOT"

FIRST.

The EIFF it is not a festival that wants to imitate and to reproduce in small what happens in the great festivals of the Cinema.

The eiff take care of independent cinema, the eiff don't want to transform the independent cinema into other, but want to valorize its peculiarities, the worths, the efforts, the resources, above all human, cognitive and cultural, to give a different inheritance to the actual and future generations, to give a inheritance made of new alternatives, hopes and lifeblood.

We feed a desire of change since "Too much we have become in-bearable", to ourselves, to the others and the environment. We are worn-out and consumed and we don't do anything else other than to wear out and to consume the Planet, the relationships, the job, the affections, the human relationships.

For this we can say that the EIFF is an echo-logical festival in all the senses, not only in the message: an echo that we hope goes far, as our opposition to the habit daily, and that it repeats things "logics" in places where it is lost the good sense, the citizenship and the measure. It is ecological, besides, in the sustainability and austerity of his/her realization.

This festival, in fact, doesn't destroy and wastes the economic and human resources, but it looks for, through a reduction of the costs and an optimization of the disposition means, to do a " virtuous management." For this reason us of the EIFF use a lot the inside resources and so we can reduce the expensive voices. And then we can producing a festival reducing the costs of market.

Whereas we cannot use the inside resources, we try to create of the "positive external suppliers", or transforming, through the appointment and the passion of everybody, the voices of expense in voices of surrender: there are activity and products that done by some for the satisfaction of own needs they can unconsciously produce an advantage for others. We finally valorize each for that, that it gives, it exchanges and/or it gives to the others. We believe, in fact, that the subjects and the ethical values should be valorized at the base of the production, not the produced commodities or the system used to do circular these commodities.

We do so because we are convinced that it will affirm a new model of in partnership life, respectful of the nature and of the man at the same time.

SECOND.

The EIFF it is not only a competition and a chermesse in which to make to unthread the directors, their jobs and everything how much it turns around the commercial hegemony of few to loss of the majority.

The competition is only an incentive to induce, not to discriminate. It is a finishing line of brief period and brief duration in comparison to that of the collective affirmation, of the knowledge and of the comparison, of of the opinions exchanging, points of view, resources, reality and values. Too much courage and too many sacrifices it has bore, and it is bearing, the independent cinema not to want to consider a pacific road and collaborative, not violence and deliberative, in which all the social parts can participate to the resolution of the old matter of the relationship "man-man" and "man-environment."

This is the real destination.

For this we can say that the EIFF is a party, an occasion of sharing, a moment to put nearby, and not against, different reality returning a plural and polyphonic look, box of resonance for the creation of a new

environmental conscience, one "conscious knowledge" able to furnish sprouts for new alternatives of life of relationships, consumption and production.

The Eiff, in fact, focuses him on the individuals and on their histories: the "Man in the servant" of S. Francis is an authoritative, durable and sustainable example, a report that wants to disclose and to furnish an alternative to the sick relationship between man and environment, a model of collective search of values and civil appointment.

In the EIFF it is avoided the marketing of every action and moment of the competition, to pursue the construction of one "social net" of authors, distributors, promoters, communicators and supporters. The actions and the footsteps verse which we move there some EIFF it can be reassumed in the:

- To build a virtuous net that can accompany and to strengthen the independent cinema without conditioning him of it operates, the stylistic choices and of content.
- To furnish services in diversified way, departing to consider that; a) some services cannot be quantified (favoring, instead, exchange of performances and resources, banks of the time, gift, volunteering, return in image, publicity "social", etc.), b) that to others it must be guaranteed one some compensation (monetary and not) for the survival and their satisfaction (individual and collective), c) and that there are, finally, aspects not in sale, but free from any market because witnesses of the dignity of the man, of the social relationships and of a non pathological relationship with the environment in which we are absorbed. We of the EIFF want to affirm that there are so many "assistant values" and that one of these pass through the appointment, the devotion and the passion (an example for the whole voluntary performance of the staff of the EIFF, an impassioned activity and not remunerated).

THIRD.

The EIFF Is not a normal festival, and doesn't want to be it, because it has other objectives and other values to exchange, because it is convinced that another world is possible.

We of the EIFF can testify the good social relationships, the climate of mutual respect and the splendid friendship that it ties the staff to those people which share the same objectives and values and we have chosen to live with appointment, responsibility and mutual cooperation.

For this we can say that the EIFF is a demonstration, a demonstration, a rising up expression also of emotionalism and human connection, of ethical choices and alternative styles of life. The exaltation of an ecology of the mind, in which all work for producing experiences, that doesn't have not more form and labels but spirit and substance, urgent answers and urgent demands, that migrates in unusual forms and times to a global diffusion from the place. We of the EIFF are without fixed abode ago of the EIFF a vector of contagion, of pollination, of diffusion of the message: we are Gypsy so we are independent.

For this we of the EIFF promote forms of exploitation that go well over the marketing and that pursue Free Imaginery and the new ways to think, free and respectful of the equilibriums "man-man" and "man-nature" in the different places and in different local contexts.

FOURTH.

The EIFF is not a simple succession of "events", to occasionally consume because there is no anything other to do.

It is a participative choice, also unaware, because the images that flow on the screen are visual psychologies, compressed information and to emotional high-intensities, situations of sharing and communication that are created and that they want to be seeds launched in our conscience, seeds that sooner or later they will bud.

We cannot hold the closed eyes anymore, and the EIFF exists for remembering to us.

To You To you who are reading

Even if you think that another way of "to be in the world" is possible and you believe that our Festival can serve to this purpose, then you're our and you can now work together with us.

If, you don't share the 4 points of the Manifesto instead, the EIFF is not warmly recommended, because you don't even imagine what you profit effects you could have on your psico-physical-social equilibrium. And it is for this that we have trust that, one day, also you can share them.